

## How many children did the writer Chernyshevsky have. Nikolai Chernyshevsky short biography

Nikolai Gavrilovich Chernyshevsky is one of the most famous and revered Russian writers and publicists. It is he who is the author of the novel "What to do?" and the ideological leader of "Land and Freedom" (a community in which revolutionary ideas were raised). It was precisely because of such activity that he was considered the most dangerous enemy of the Russian Empire.

N.G. Chernyshevsky was born on July 12, 1828 in Saratov. His father is an archpriest in one of the city's cathedrals, and his mother is a simple peasant woman. Thanks to the efforts of his father, who taught Nikolai, he grew up to be a very smart and erudite man.

Such a deep knowledge of literature in a boy at such an early age attracted the attention of his fellow villagers. They gave him the nickname "bibliographer", which accurately reflected the unique erudition of the future publicist. Thanks to the knowledge gained during home schooling, he was able to easily enter the theological seminary of Saratov, and later - the leading university in St. Petersburg.



(Young Chernyshevsky translating history)

It was during the years of training and formation that the personality of a revolutionary activist was formed, who is not afraid to speak the truth. He grew up on the teachings of ancient, French and English works of the era of materialism (XVII-XVIII centuries).

## Stages of life and stages of creativity

Nikolai Chernyshevsky became interested in writing literary works while visiting a literary circle, where I. I. Vvedensky (Russian writer, revolutionary) taught at that time. After graduating from the Faculty of History and Philology in 1850, Chernyshevsky received the title of Candidate of Sciences and a year later began working at the Saratov gymnasium. He perceived the job he received as a chance to actively promote his revolutionary ideas.

After working for 2 years at the gymnasium, the young teacher decided to get married. His wife was Olga Vasilyeva, with whom he moved to St. Petersburg. It was here that he was appointed teacher of the Second Cadet Corps. Here he proved himself excellent at the beginning, but after a serious conflict with one of the officers, Chernyshevsky had to leave.



*(Full of fresh ideas Chernyshevsky defends his dissertation)*

Experienced events inspired the young Chernyshevsky to write his first articles in the print media of St. Petersburg. After several published articles, he was invited to the Sovremennik magazine, where Nikolai Gavrilovich became practically the chief editor. At the same time, he continued to be active and promote the ideas of revolutionary democracy.

After successful work in Sovremennik, he receives an invitation to the Military Collection magazine, where he holds the position of the first editor. While working here, Chernyshevsky began to lead various circles in which the participants tried to find ways to attract the army to the revolution.

Thanks to his articles and active work, he became one of the leaders of the journalistic school of his time. It was during this period (1860) that he wrote Anthropological Primacy in Philosophy (an essay on a philosophical theme).



(Chernyshevsky in captivity writes "What to do")

As a result, already in 1861 Chernyshevsky was under secret police surveillance, which became stronger after he joined the Land and Freedom (a society founded by Marx and Engels). In connection with the events in the country, Sovremennik temporarily suspended its activities. But a year later he resumed it (in 1863). It was then that the most famous novel by Nikolai Chernyshevsky, What Is to Be Done?, was published, which the author wrote during his stay in prison.

You will learn interesting facts from life in this article.

## Nikolai Chernyshevsky interesting facts

In childhood, Nikolai was addicted to reading and amazed those around him with his erudition.

In official documentation and correspondence between the gendarmerie and the secret police, Chernyshevsky was called "enemy number one of the Russian Empire."

In July 1862, Chernyshevsky was arrested for ties with anti-government emigration, as well as on suspicion of revolutionary propaganda, and sent to the Peter and Paul Fortress. Here he wrote (and was uncensored!) the novel What Is to Be Done?, which became a reference book for revolutionary-minded youth.

For 678 days of arrest, Chernyshevsky wrote text materials in the amount of at least 200 author's sheets.

In general, Chernyshevsky spent time in prison, in hard labor and in exile. over twenty years.

In 1874, he was officially offered release, but he refuses to petition for clemency.

## Chernyshevsky's personal life

In 1853 he met his future wife, Olga Sokratovna Vasilyeva, with whom, after the wedding, he moved from his native Saratov to St. Petersburg. She was successful at all Saratov balls, she had no end to her fans, but Olga chose the awkward and quiet Nikolai Chernyshevsky. They had two sons.

This beautiful young woman lived her life. Fifty-degree frost in winter and unbearable heat in summer were not for her. Did Chernyshevsky know about her life? Most likely, he knew, since there was a period when he stopped writing letters, wishing Olga would forget about him. But he never stopped loving her.

Here is one of his letters:- ... *My dear friend, My joy, my only love and thought, Lyalechka. It's been a long time since I wrote to you the way my heart yearned. And now, my dear, I restrain the expression of my feelings, because this letter is not for reading to You alone, but also to others, perhaps. I am writing on our wedding day. My dear joy, I thank You that my life has been illuminated by You. I have done a lot of grief to You. Sorry. You are generous. I hug you tightly and kiss your hands. In these long years, there was not, as there never will be, a single hour in which the thought of You would not give me strength. Forgive the person who has done a lot of heavy suffering to You, but who is devoted to You without limit, my dear friend. I'm perfectly healthy, as usual. Take care of your health - the only thing that is dear to me in the world "*.

During his exile, Chernyshevsky was not interested in his own difficulties. He was troubled by the hardships that had fallen through his fault on the shoulders of his wife. In his letters, he asked his wife to take care of her health and hygiene. He wrote that sexual abstinence is contraindicated for women and negatively affects them. Olga was not a faithful wife..

But, in spite of everything, Nikolai Chernyshevsky loved his wife. Even in exile, he did not stop thinking about how to please her, so, snatching out crumbs of money from his meager food, he managed to save money and buy her a wonderful fox fur. Twenty long years passed before they met again. Through all these years, Nikolai Gavrilovich carried his love, he knew how to wait and love like no other.

Chernyshevsky Nikolai Gavrilovich is a famous Russian writer and journalist. He was born in 1828 in Saratov. Since his father was a priest, Nicholas began his studies at a theological seminary. Then, at the age of 18, he entered St. Petersburg University at the Faculty of History and Philology.

At 25, Chernyshevsky marries Olga Vasilyeva. In marriage, he adhered to the equality of the sexes, which at that time seemed to be a revolutionary idea.

At the same time, he moved to St. Petersburg and began to build a career as a publicist. He gained particular fame while working in the Sovremennik magazine.

In the 50s, the writer's works were actively published, in which he openly expressed his opinion about the expected peasant uprising. For revolutionary-democratic views, the magazine was closed. Chernyshevsky continued to promote his ideas, writing revolutionary proclamations. The authorities

put him under surveillance, and soon Nikolai was arrested and sent to the Peter and Paul Fortress for the duration of the investigation. According to the verdict, he was sentenced to 7 years of hard labor and exile to Siberia until the end of his life.

During the investigation, Nikolai Chernyshevsky created his work "What to do".

In 1883 Chernyshevsky was allowed to leave for Astrakhan. In 1889, Nikolai Chernyshevsky passed away.

Grade 10. By dates

Biography by dates and interesting facts. The most important.

## **Other biographies:**

Alexander Porfirievich Borodin

Alexander Porfirievich Borodin, an extraordinary person who did a lot for Russian culture and science, was born on October 31 (November 12), 1833 in St. Petersburg.

Rimsky-Korsakov Nikolai Andreevich

Nikolai Andreevich Rimsky-Korsakov is a world-famous Russian composer and conductor.  
Date of birth - March 18, 1844, date of death - June 21, 1908.

Catherine II

Empress Catherine 2 Alekseevna in history bears the name of the Great. She was a reasonable person, she was not guided by her heart in important decisions, she was well-read and smart, she did a lot for the formation of Russia.

Vasily Konstantinovich Blucher

Vasily Konstantinovich Blucher - a politician of the Soviet Union, was among the first to be awarded the Order of the Red Banner and the Red Star. Fate elevated him to the rank of marshal and lowered him to a prisoner of the NKVD. The hard fate of an outstanding personality of the early 20th century.

Paustovsky Konstantin Georgievich

Konstantin Georgievich Paustovsky was born on May 31, 1892 in Moscow. Grew up in the family of Georgy Maksimovich Paustovsky and Maria Grigoryevna Paustovskaya

Chernyshevsky Nikolai Gavrilovich - a prominent public figure of the XIX century. Famous Russian writer, critic, scientist, philosopher, publicist. His most famous work is the novel *What Is to Be Done?*, which had a very great influence on the society of its time. In this article we will talk about the life and work of the author.

## **Chernyshevsky: biography. Childhood and youth**

Born on July 12 (24), 1828 in Saratov. His father was the archpriest of the local Alexander Nevsky Cathedral, he came from the serfs of the village of Chernysheva, hence the surname originates. At first, he studied at home under the supervision of his father and cousin. The boy also had a French tutor who taught him the language.

In 1846, Chernyshevsky Nikolai Gavrilovich entered St. Petersburg University in the department of history and philology. Already at this time, the circle of interests of the future writer began to take shape, which would later be reflected in his works. The young man studies Russian literature, reads Feuerbach, Hegel, positivist philosophers. Chernyshevsky realizes that the main thing in human actions is benefit, and not abstract ideas and useless aesthetics. The works of Saint-Simon and Fourier made the greatest impression on him. Their dream of a society where everyone is equal seemed to him quite real and achievable.

After graduating from the university in 1850, Chernyshevsky returned to his native Saratov. Here he took the place of a teacher of literature in a local gymnasium. From the students, he did not hide his rebellious ideas at all and clearly thought more about how to transform the world than about teaching children.

## **Moving to the capital**

In 1853, Chernyshevsky (the biography of the writer is presented in this article) decides to quit teaching and move to St. Petersburg, where he begins his journalistic career. Very quickly, he became the most prominent representative of the *Sovremennik* magazine, where he was invited by N. A. Nekrasov. At the beginning of his cooperation with the publication, Chernyshevsky focused all his attention on the problems of literature, since the political situation in the country did not allow him to speak openly on more burning topics.



In parallel with his work in *Sovremennik*, the writer defended his dissertation in 1855 on the topic "The Aesthetic Relations of Art to Reality." In it, he denies the principles of "pure art" and formulates a new view - "the beautiful is life itself." According to the author, art should serve for the benefit of people, and not exalt itself.

Chernyshevsky develops the same idea in "Essays on the Gogol Period", published in *Sovremennik*. In this work, he analyzed the most famous works of the classics in terms of the principles he voiced.

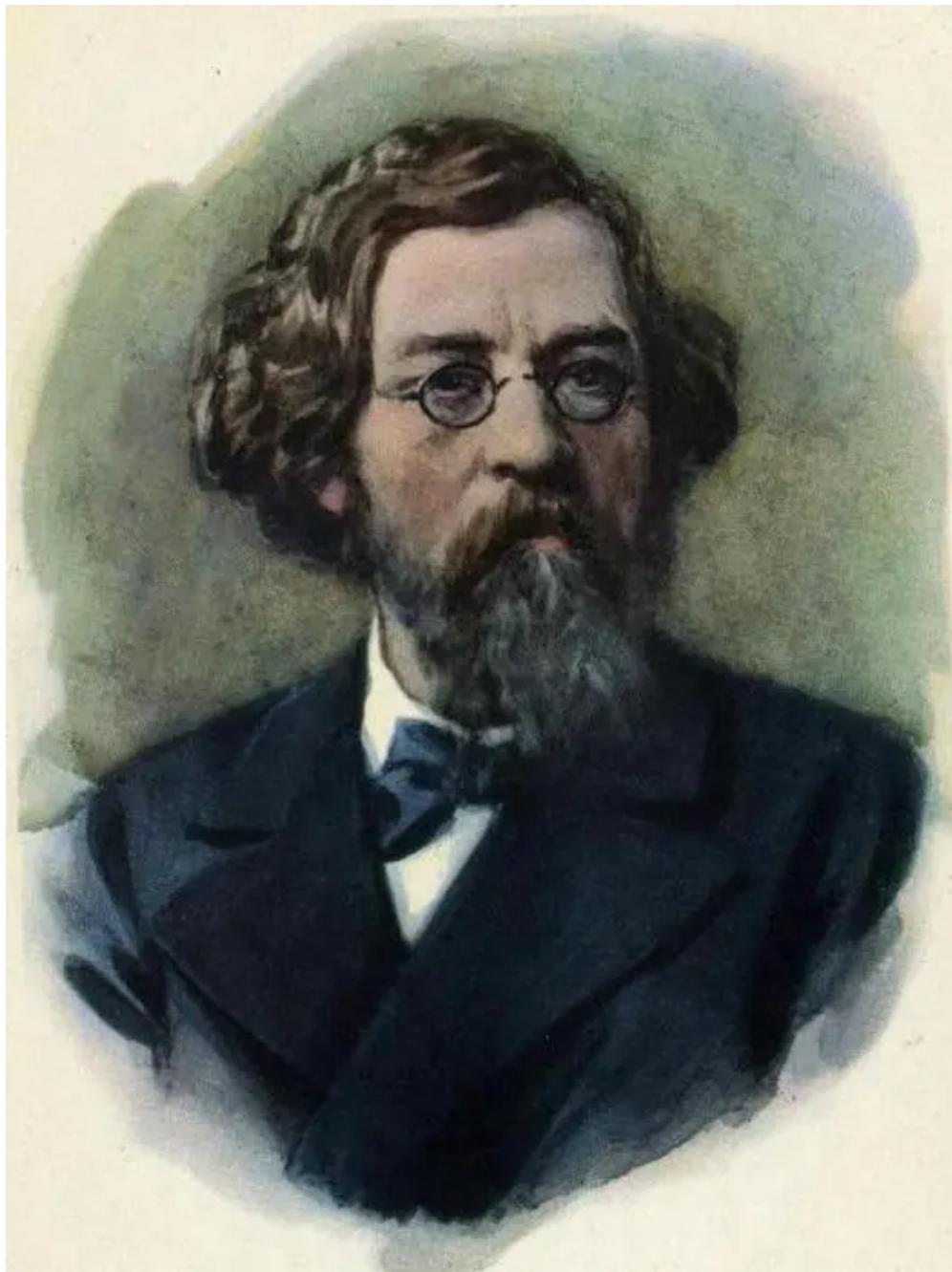
## New orders

Chernyshevsky became famous for such unusual views on art. The biography of the writer says that he had both supporters and ardent opponents.

With the coming to power of Alexander II, the political situation in the country changed dramatically. And many topics that were previously considered taboo are now allowed to be discussed publicly. In addition, the whole country expected reforms and significant changes from the monarch.

Sovremennik, headed by Dobrolyubov, Nekrasov and Chernyshevsky, did not stand aside and participated in all political discussions. Chernyshevsky was the most active in publishing, and he tried to express his opinion on any issue. In addition, he was engaged in reviewing literary works, evaluating them in terms of their usefulness to society. In this regard, Fet suffered greatly from his attacks, and was eventually forced to leave the capital.

However, the news of the liberation of the peasants received the greatest resonance. Chernyshevsky himself perceived the reform as the beginning of even more serious changes. About which he often wrote and spoke.



## Arrest and exile

Creativity Chernyshevsky led to the arrest. It happened on June 12, 1862, the writer was taken into custody and imprisoned in the Peter and Paul Fortress. He was accused of compiling a proclamation entitled "Bow to the lordly peasants from their well-wishers." This view was written by hand and given to a man who turned out to be a provocateur.

Another reason for the arrest was a letter from Herzen intercepted by the secret police, in which a proposal was made to publish the banned Sovremennik in London. At the same time, Chernyshevsky acted as an intermediary.

The investigation into the case lasted a year and a half. The writer did not give up all this time and actively fought with the investigative committee. Protesting against the actions of the secret police, he went on a hunger strike, which lasted 9 days. At the same time, Chernyshevsky did not leave his vocation and continued to write. It was here that he wrote the novel What Is to Be Done?, later published in parts in Sovremennik.

The writer's verdict was delivered on February 7, 1864. It reported that Chernyshevsky was sentenced to 14 years of hard labor, after which he would have to settle permanently in Siberia. However, Alexander II personally reduced the time of hard labor to 7 years. In total, the writer spent more than 20 years in prison.

For 7 years, Chernyshevsky was repeatedly transferred from one prison to another. He visited the Nerchinsk penal servitude, the Kadai and Akatui prisons, and the Aleksandriysky Zavod, where the house-museum named after the writer is still preserved.

After the end of hard labor, in 1871, Chernyshevsky was sent to Vilyuysk. Three years later, he was officially offered release, but the writer refused to write a petition for clemency.



## views

Chernyshevsky's philosophical views throughout his life were sharply rebellious. The writer can be called a direct follower of the Russian revolutionary-democratic school and progressive Western philosophy, especially the social utopians. The fascination with Hegel during his university years led to criticism of the idealistic views of Christianity and liberal morality, which the writer considered "slavish".

Chernyshevsky's philosophy is called monistic and is associated with anthropological materialism, since he focused on the material world, neglecting spirituality. He was sure that natural needs and circumstances form the moral consciousness of a person. If all the needs of people are satisfied,

then the personality will flourish and there will be no moral pathologies. But in order to achieve this, it is necessary to seriously change the conditions of life, and this is possible only through a revolution.

His ethical standards are based on anthropological principles and the concept of rational egoism. Man belongs to the world of nature and obeys its laws. Chernyshevsky did not recognize free will, replacing it with the principle of causality.

## Personal life

Chernyshevsky married quite early. The biography of the writer says that this happened in 1853 in Saratov, Olga Sokratovna Vasilyeva became the chosen one. The girl had great success in the local society, but for some reason she preferred the quiet and awkward Chernyshevsky to all her fans. In marriage, they had two boys.



The Chernyshevsky family lived happily until the writer was arrested. After he was sent to hard labor, Olga Sokratovna visited him in 1866. However, she refused to go to Siberia after her husband - the local climate did not suit her. She lived alone for twenty years. During this time, the beautiful woman changed several lovers. The writer did not at all blame his wife's connections and even wrote to her that it was harmful for a woman to remain alone for a long time.

## Chernyshevsky: facts from life

Here are some notable events from the life of the author:

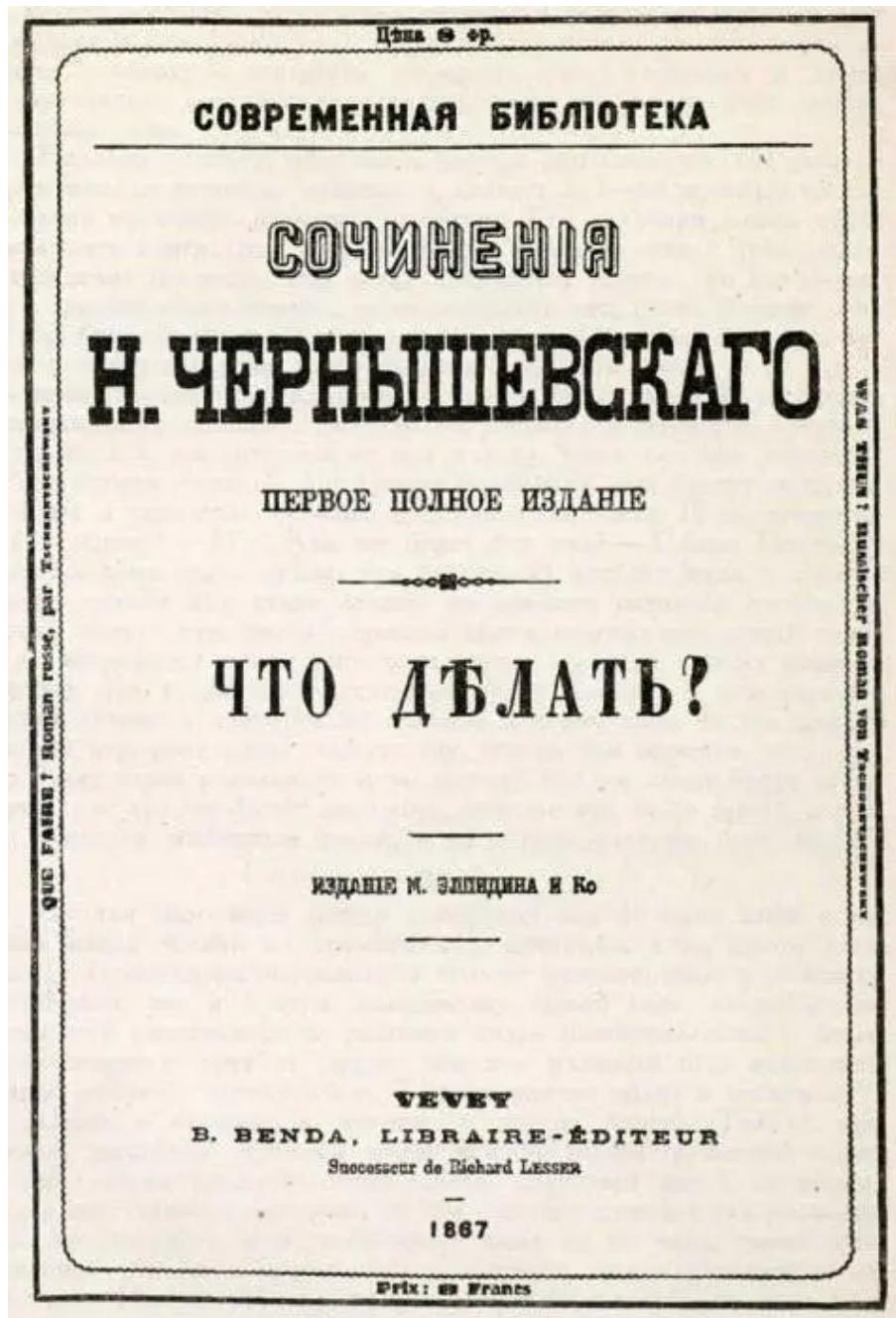
Little Nikolai was incredibly well-read. For his love of books, he even received the nickname "bibliophage", that is, "the devourer of books."

The censorship passed the novel *What Is to Be Done?*, not noticing a revolutionary theme in it.

In official correspondence and documentation of the secret police, the writer was called "enemy number one of the Russian Empire."

F. M. Dostoevsky was an ardent ideological opponent of Chernyshevsky and frankly argued with him in his *Notes from the Underground*.

## The most famous work



Let's talk about the book "What to do?". Chernyshevsky's novel, as noted above, was written during his arrest in the Peter and Paul Fortress (1862-1863). And, in fact, it was the answer to Turgenev's work "Fathers and Sons".

The writer handed over the finished parts of the manuscript to the investigative commission, which conducted his case. Censor Beketov overlooked the political orientation of the novel, for which he was soon removed from office. However, this did not help, since the work had already been published in Sovremennik by that time. Issues of the magazine were banned, but the text had already been rewritten more than once and in this form was distributed throughout the country.

The book "What is to be done?" became a real revelation for contemporaries. Chernyshevsky's novel instantly became a bestseller, everyone read and discussed it. In 1867, the work was published in Geneva by the forces of the Russian emigration. After that, it was translated into English, Serbian, Polish, French and other European languages.

## Last years of life and death

In 1883, Chernyshevsky was allowed to move to Astrakhan. By this time he was already a sick man of advanced years. During these years, his son Mikhail began to bother for him. Thanks to his efforts, the writer moved to Saratov in 1889. However, in the same year, he falls ill with malaria. The author died on October 17 (29) from a cerebral hemorrhage. He was buried at the Resurrection Cemetery in Saratov.



The memory of Chernyshevsky is still alive. His works continue to be read and studied not only by literary critics, but also by historians.

Russian literature of the 19th century

## Nikolai Gavrilovich Chernyshevsky

### Biography

Chernyshevsky (Nikolai Gavrilovich) is a famous writer. Born July 12, 1828 in Saratov. His father, Archpriest Gabriel Ivanovich (1795 - 1861), was a very remarkable man. A great mind, in connection with a serious education and knowledge of not only ancient, but also new languages, made him an exceptional personality in the provincial wilderness; but what was most remarkable in him was his striking kindness and nobility. He was an evangelical shepherd in the best sense of the word, from whom, at a time when it was supposed to treat people harshly for their own good, no one heard anything but words of affection and greetings. In the school business, then entirely built on brutal flogging, he never resorted to any punishment. And at the same time, this kind man was unusually strict and rigorous in his demands; in dealing with him, the most dissolute people morally improved. Out of the ordinary kindness, purity of soul and detachment from everything petty and vulgar completely passed to his son. Nikolai Gavrilovich Chernyshevsky, as a person, was a truly bright personality - this is recognized by the worst enemies of his literary activity. The most enthusiastic reviews about Chernyshevsky as a person belong to two elderly representatives of the clergy, who

did not find enough words to characterize the harm of Chernyshevsky's writings and theories. One of them, a teacher at various seminaries of the Palimpsests, sincerely mourns that this "being with the purest soul" has turned, thanks to his passion for various Western European false teachings, into a "fallen angel"; but at the same time, he categorically declares that Chernyshevsky "really in his time looked like an angel in the flesh." Information about Chernyshevsky's personal qualities is very important for understanding his literary activity; they provide the key to a correct elucidation of many aspects of it, and above all of what is most closely connected with the concept of Chernyshevsky - the preaching of utilitarianism. Borrowed from a fellow exceptionally kind man, J. St. Mill - Chernyshevsky's utilitarianism does not stand up to criticism that does not close its eyes to reality. Chernyshevsky wants to reduce the best movements of our soul to "reasonable" egoism - but this "egoism" is very peculiar. It turns out that a person, acting nobly, acts in this way not for others, but exclusively for himself. He does well because doing well gives him pleasure. Thus, the matter is reduced to a simple argument about words. Does it matter what motivates self-sacrifice; what matters is that the desire to sacrifice oneself is. In the touchingly naive efforts of Chernyshevsky to convince people that doing well is "not only exalted, but also beneficial", only the high frame of mind of the preacher of "reasonable egoism", who understood "profit" in such an original way, clearly showed.

Chernyshevsky received his secondary education under especially favorable conditions - in the quiet of an ideally peaceful family, which included the family of A. N. Pypin, Nikolai Gavrilovich's cousin by mother, who lived in the same yard with the Chernyshevskys. Chernyshevsky was 5 years older than Pypin, but they were very friendly and over the years their friendship grew stronger. Chernyshevsky passed through the terrible bursa of the pre-reform era and the lower classes, seminaries, and only at the age of 14 directly entered the upper classes. It was prepared mainly by a learned father, with some help from the teachers of the gymnasium. By the time he entered the seminary, the young Chernyshevsky already possessed great erudition and amazed his teachers with his vast knowledge. His comrades adored him: he was the universal supplier of classy compositions and a diligent tutor of all who turned to him for help.

After spending two years at the seminary, Chernyshevsky continued his studies at home and in 1846 went to St. Petersburg, where he entered the university, the Faculty of History and Philology. Chernyshevsky, the father, had to listen to reproaches on this occasion from some representatives of the clergy: they found that he should send his son to the theological academy and not "deprive the church of the future luminary." At the university, Chernyshevsky diligently studied faculty subjects and was among the best students of Sreznevsky. On his instructions, he compiled an etymological-syntactic dictionary for the Ipatiev Chronicle, which was later (1853) published in Izvestia, II Branch of the Academy of Sciences. Much more than university subjects, he was fascinated by other interests. The first years of Chernyshevsky's student life were an epoch of passionate interest in socio-political questions. He was captured by the end of that period in the history of Russian advanced thought, when the social utopias coming to us from France in the 1840s, in one form or another, were reflected to a greater or lesser extent both in literature and in society (see Petrashevtsy, XXIII, 750 and Russian Literature XXVII, 634). Chernyshevsky became a convinced Fourierist and all his life remained faithful to this most dreamy of the doctrines of socialism, with this, however, very significant difference, that Fourierism was rather indifferent to political questions, to questions about the forms of state life, while Chernyshevsky attached great importance to them. Chernyshevsky's worldview also differs from Fourierism in religious matters, in which Chernyshevsky was a free thinker.

In 1850, Chernyshevsky graduated as a candidate and left for Saratov, where he received a position as a senior gymnasium teacher. Here, by the way, he became very close to Kostomarov, who was exiled to Saratov, and some exiled Poles. Great grief befell him during this time - his dearly beloved mother died; but during the same period of his Saratov life he married his beloved girl (the novel *What Is to Be Done*, published ten years later, is "dedicated to my friend O. S. Ch.", that is, Olga Sokratovna Chernyshevskaya). At the end of 1853, thanks to the efforts of an old Petersburg acquaintance, the well-known teacher Irinarkh Vvedensky, who occupied an influential position in the teaching staff of military educational institutions, Chernyshevsky went to serve in St. Petersburg as a teacher of the Russian language in the 2nd Cadet Corps. Here he did not last more than a year. An excellent teacher, he was not strict enough with his students, who abused his gentleness and, willingly listening to his interesting stories and explanations, did almost nothing themselves. Due to the fact that he let the officer on duty calm the noisy class, Chernyshevsky had to leave the corps, and since then he has devoted himself entirely to literature.

He began his career in 1853 with small articles in the St. Petersburg *Vedomosti* and *Otechestvennye Zapiski*, reviews and translations from English, but already at the beginning of 1854 he moved to *Sovremennik*, where he soon became the head of the journal. In 1855, Chernyshevsky, who passed the exam for a master's degree, presented as a dissertation the argument: "The Aesthetic Relations of Art to Reality" (St. Petersburg, 1855). At that time, aesthetic questions had not yet acquired the character of socio-political slogans that they acquired in the early 60s, and because what later seemed to be the destruction of aesthetics did not arouse any doubts or suspicions among members of the very conservative historical and philological faculty of St. Petersburg University. . The dissertation was accepted and allowed to be defended. The master student successfully defended his thesis and the faculty would no doubt have awarded him the desired degree, but someone (apparently - I. I. Davydov, an "aesthetician" of a very peculiar type) managed to turn against Chernyshevsky the Minister of Public Education A. S. Norov; he was outraged by the "blasphemous" provisions of the dissertation and the degree was not given to the undergraduate. Chernyshevsky's literary activity in *Sovremennik* was at first almost entirely devoted to criticism and the history of literature. During 1855 - 1857. a number of extensive historical and critical articles of his appeared, among which the famous Essays on the Gogol Period, Lessing and articles on Pushkin and Gogol occupy a particularly prominent place. In addition, in the same years, with his characteristic amazing capacity for work and extraordinary writerly energy, he gave the journal a number of smaller critical articles on Pisemsky, Tolstoy, Shchedrin, Benediktov, Shcherbin, Ogarev and others, many dozens of detailed reviews and, in addition, also kept monthly "Notes about magazines.

At the end of 1857 and the beginning of 1858, all this literary productivity is directed in the other direction. With the exception of this (1858) article about Turgenev's "Ase" ("A Russian man on rendez-vous"), to support the sympathetic magazine "Atenei" that was emerging, Chernyshevsky now almost leaves the area of criticism and devotes himself entirely to political economy, questions of foreign and domestic policy, and partly development of a philosophical worldview. This turn was caused by two circumstances. In 1858 a very critical moment came in preparation for the emancipation of the peasants. The good will of the government to liberate the peasants did not weaken, but under the influence of strong connections of reactionary elements of the highest government aristocracy, the reform was in danger of being significantly distorted. It was necessary to defend its implementation on the broadest possible basis. At the same time, it was necessary to defend one very dear principle to Chernyshevsky - communal land tenure, which, with his Fourierist ideal of the joint economic activity of mankind, was especially close to him. The principle of communal landownership had to be protected not so much from reactionary elements, but from

people who considered themselves progressives - from the bourgeois-liberal "Economic Index" of Professor Vernadsky, from B. N. Chicherin, from Katkovsky's Russky Vestnik, who was then in the forefront of the camp ; and in society, communal land ownership was treated with a certain distrust, because the admiration for it came from the Slavophiles. The preparations for radical upheavals in Russian public life and the brewing of a radical change in the socio-political worldview of the majority of the advanced part of our intelligentsia also distracted Chernyshevsky's journalistic temperament primarily from literary criticism. The years 1858 - 1862 are in Chernyshevsky's life an epoch of intense work on the translation, or rather, the reworking of Mill's political economy, provided with extensive "Notes", as well as on a long series of political, economic and political articles. Of these are issued: on the issue of land and peasant - an article on the "Study on the internal relations of people's life and especially rural institutions in Russia" (1857, No. 7); "On Landed Property" (1857, Nos. 9 and 11); an article on Babst's speech "On Certain Conditions Facilitating the Growth of the People's Capital" (1857, No. 10); "Reply to a letter from a provincial" (1858, No 3); "Review of the measures taken so far (1858) to organize the life of the landlord peasants" (1858, No 1); "Measures taken to limit the power of the landlords in the reign of Empress Catherine II, Alexander I and Nicholas I" (1858, No 0); "Regarding the article by Mr. Troinitsky "On the Number of Serfs in Russia" (1858, No. 2); "On the need to keep to possibly moderate figures when determining the amount of the redemption of estates" (1858, No 11); "Is it difficult to buy land" (1859, No 1); a number of reviews and journal articles on the peasant question (1858, No. 2, 3, 5; 1859, No. 1); "A Critique of Philosophical Prejudices Against Common Ownership" (1858, No 12); "Economic activity and legislation" (continuation of the previous article); "Materials for the solution of the peasant question" (1859, No. 10); "Capital and Labor" (1860, No 1); "Credit Affairs" (1861, No 1). On political questions: Cavaignac (1858, Nos. 1 and 4); "The Struggle of Parties in France under Louis XVIII and Charles X" (1858, Nos. 8 and 9); Turgot (1858, No 9); "The Question of the Freedom of Journalism in France" (1859, No. 10); "July Monarchy" (1860, No 1, 2, 5); "The Present English Whigs" (1860, No 12); "Preface to the current Austrian affairs" (1861, No 2); "French Printing Laws" (1862, No 8). When Sovremennik was allowed to open a political section, Chernyshevsky wrote monthly political reviews during 1859, 1860, 1861 and the first 4 months of 1862; these reviews often reached 40 - 50 pages. In the last 4 books for 1857 (No 9 - 12), Chernyshevsky owns the "Modern Review", and in No 4 for 1862 - "Internal Review". Only the well-known article, "The Anthropological Principle in Philosophy" (1860, Nos. 4 and 5), belongs to the sphere of Chernyshevsky's directly philosophical works. A number of journalistic and polemical articles are of a mixed nature: "G. Chicherin as a Publicist" (1859, No. 5), "The Sloth of the Rude Common People" (1860, No. 2); "History because of Mrs. Svechina" (1860, No 6); "Grandfather's Mores" (on the notes of Derzhavin, 1860, No. 7 and 8); "New periodicals" ("Osnova" and "Time" 1861, No 1); "On the Causes of the Fall of Rome. Montesquieu's imitation" (in reference to Guizot's History of Civilization in France, 1880, No. 5); "Disrespect for authority" (on Tocqueville's "Democracy in America", 1861, No. 6); Polemical Beauties (1860, Nos. 6 and 7); "National faux pas" (1860, No 7); "The Russian Reformer" (on "The Life of Count Speransky" by Baron Korf, 1860, No. 10); "People's stupidity" (about the newspaper "The Day", 1860, No. 10); "Self-Proclaimed Elders" (1862, No 3); "Have you learned!" (1862, No 4).

No matter how intense this amazingly fruitful activity was, Chernyshevsky still would not have left such an important branch of journal influence as literary criticism, if he had not created the confidence that there was a person to whom he could calmly transfer the critical department of the journal. By the end of 1857, if not for the entire reading public, then personally for Chernyshevsky, Dobrolyubov's paramount talent was outlined in all its magnitude, and he did not hesitate to hand over the critical baton of the leading journal to a twenty-year-old youth. Thanks to this insight alone, Dobrolyubov's activity becomes a glorious page in Chernyshevsky's literary biography. But in reality,

the role of Chernyshevsky in the course of Dobrolyubov's activities is much more significant. From communication with Chernyshevsky, Dobrolyubov drew that validity of his worldview, that scientific foundation, which, for all his erudition, he could not have at twenty-one, twenty-two. When Dobrolyubov died and they began to talk about the enormous influence that Chernyshevsky had on the young critic, he protested against this in a special article ("Declaration of Acknowledgment"), trying to prove that Dobrolyubov followed an independent path in his development simply because he was talented above him, Chernyshevsky. Hardly anyone would argue against the latter at the present time, unless, of course, one speaks of Chernyshevsky's merits in the sphere of political and economic issues, in which he occupies such a prominent place. In the hierarchy of the leaders of Russian criticism, Dobrolyubov is undoubtedly higher than Chernyshevsky. Dobrolyubov still endures the most terrible of literary tests - the test of time; his critical articles are read even now with unflagging interest, which cannot be said about most of Chernyshevsky's critical articles. Dobrolyubov, who has just gone through a period of deep mysticism, has incomparably more passion than Chernyshevsky. It is felt that he suffered his new convictions and that is why he excites the reader more than Chernyshevsky, whose main quality is also the deepest conviction, but very clear and calm, given to him without internal struggle, like an immutable mathematical formula. Dobrolyubov is literary meaner than Chernyshevsky; It was not for nothing that Turgenev told Chernyshevsky: "You are just a poisonous snake, and Dobrolyubov is a spectacled snake." In the satirical appendix to Sovremennik - The Whistle, which restored with its causticity all the literary opponents of Sovremennik, more than the magazine itself, Chernyshevsky took almost no part; Dobrolyubov's concentrated and passionate wit played the leading role in it. In addition to wit, Dobrolyubov and in general have more literary brilliance than Chernyshevsky. Nevertheless, the general coloring of the ideological richness that Dobrolyubov developed with such brilliance in his articles alone could not but be partly the result of Chernyshevsky's influence, because from the first day of their acquaintance, both writers became extremely attached to each other and saw each other almost daily. The combined activities of Chernyshevsky and Dobrolyubov gave Sovremennik great significance in the history of the progressive movement in Russia. Such a leadership position could not but create numerous opponents for him; very many followed with extreme hostility the growing influence of the organ of Chernyshevsky and Dobrolyubov on the younger generation. At first, however, the controversy between Sovremennik and other journals was purely literary, without much aggravation. Russian "progress" was then going through its honeymoon, when, with the most insignificant exceptions, all, one might say, intelligent Russia was imbued with a lively desire to move forward and disagreements were only in details, and not in basic feelings and aspirations. A characteristic expression of this unanimity is that at the end of the 1950s Chernyshevsky was a member of the editorial board of the official Military Collection for about a year. By the beginning of the 1960s, the ratio of the Russian parties and the unanimity of the progressive movement had changed considerably. With the liberation of the peasants and the preparation of most of the "great reforms", the liberation movement, both in the eyes of the ruling spheres and in the minds of a significant part of the moderate elements of society, was completed; further following the path of changes in the state and social system began to seem unnecessary and dangerous. But the mood headed by Chernyshevsky did not consider itself satisfied and rushed forward more and more impetuously.

At the end of 1861 and the beginning of 1862 the general picture of the political situation changed dramatically. Student riots broke out at St. Petersburg University, Polish unrest intensified, proclamations calling on the youth and peasants to rebellion appeared, terrible fires in St. The good-natured attitude towards the extreme elements has completely disappeared. In May 1862, Sovremennik was closed for 8 months, and on June 12, 1862, Chernyshevsky was arrested and imprisoned in the Peter and Paul Fortress, where he spent about 2 years. The Senate sentenced

Chernyshevsky to 14 years hard labor. In the final confirmation, the term was reduced to 7 years. On May 13, 1864, the verdict was announced to Chernyshevsky on Mytninskaya Square.

Chernyshevsky's name almost disappears from the press; before his return from exile, he was usually spoken of descriptively as the author of "Essays on the Gogol period" or the author of "The Aesthetic Relationship of Art to Reality", etc. In 1865, the 2nd edition of "The Aesthetic Relationship of Art to Reality" was authorized , but without the name of the author ("A.N. Pypin's edition"), and in 1874 Mill's "Foundations of Political Economy" was published, also as "A.N. Pypin", without the name of the translator and without "Notes". Chernyshevsky spent the first 3 years of his stay in Siberia in Kadai, on the Mongolian border, and then was settled at the Alexander Plant in the Nerchinsk District. During his stay in Kadai, he was allowed a three-day visit with his wife and 2 young sons. Chernyshevsky's life was comparatively not particularly hard in material terms, because political prisoners at that time did not carry real hard labor. Chernyshevsky was not constrained either in relations with other prisoners (Mikhailov, Polish insurgents), or in walks; at one time he even lived in a separate house. He read and wrote a lot, but he immediately destroyed everything he wrote. At one time, performances were staged at the Alexander Plant, and Chernyshevsky composed small plays for them. "Ordinary prisoners didn't like them much, or rather, they didn't like them at all: Chernyshevsky was too serious for them" ("Scientific Review", 1899, 4).

In 1871, the term of hard labor ended and Chernyshevsky had to move into the category of settlers, who themselves were allowed to choose a place of residence within Siberia. The then chief of the gendarmes, Count P. A. Shuvalov, entered, however, with an idea of Chernyshevsky's settlement in Vilyuisk. This was a significant deterioration in his fate, because the climate at the Alexander Plant is moderate, and Chernyshevsky lived there in contact with intelligent people, and Vilyuisk lies 450 miles beyond Yakutsk, in the most severe climate, and in 1871 had only 40 buildings. Chernyshevsky's society in Vilyuisk was limited to a few Cossacks assigned to him. Chernyshevsky's stay at such a remote point from the civilized world was painful; nevertheless, he actively worked on various compositions and translations. In 1883, the Minister of the Interior, Count D. A. Tolstoy, petitioned for the return of Chernyshevsky, who was assigned Astrakhan to live. In exile, he lived on funds that Nekrasov and his closest relatives sent to him, to the extent of his modest needs.

Since 1885, the last period of Chernyshevsky's activity begins. Chernyshevsky gave little original, apart from the prefaces to Weber's World History, during this time: an article in Russkiye Vedomosti (1885): "The Character of Human Knowledge", a long poem from the ancient Carthaginian life, Hymn to the Virgin of Heaven, least of all brilliant with poetic merits " ("Russian Thought", 1885, 7) and a large article signed with the pseudonym "Old Transformist" (all other works and translations of the Astrakhan period are signed with the pseudonym Andreev) - "The Origin of the Theory of Beneficence of the Struggle for Life" ("Russian Thought", 1888, no 9). The article by The Old Transformist drew attention to itself and struck many with its manner: it was strange that it had a scornful and mocking attitude towards Darwin and the reduction of Darwin's theory to a bourgeois fiction created to justify the exploitation of the working class by the bourgeoisie. Some, however, saw in this article the former Chernyshevsky, accustomed to subordinating all interests, including purely scientific ones, to the goals of the struggle for social ideals. In 1885, friends arranged for Chernyshevsky a translation of the 15-volume "General History" by Weber at the well-known publisher-philanthropist K. T. Soldatenkov. Chernyshevsky performed this enormous work with amazing energy, translating 3 volumes a year, each with 1000 pages. Until Volume V, Chernyshevsky translated literally, but then he began to make large cuts in Weber's text, which he generally did not like very much because of its obsolescence and narrow German point of view. Instead of what was thrown out, he began to add, in the form of prefaces, a number of ever-growing essays: "on the

spelling of Muslim and, in particular, Arabic names", "on races", "on the classification of people according to language", "on differences between peoples according to national character", "the general character of the elements producing progress", "climates". To the 2nd edition of Weber's first volume, which quickly followed, Chernyshevsky attached "an outline of scientific concepts about the emergence of the situation of human life and the course of human development in prehistoric times." In Astrakhan, Chernyshevsky managed to translate 11 volumes of Weber. In June 1889, at the request of Prince L. D. Vyazemsky, then governor of Astrakhan, he was allowed to settle in his native Saratov. There, with the same energy, he set to work on Weber, managed to translate 2/3 of the XII volume, and in view of the fact that the translation was coming to an end, he began to think about a new grandiose translation - the 16-volume Encyclopedic Dictionary by Brockhaus. But excessive work tore the senile organism, the nutrition of which went very poorly, due to the exacerbation of Chernyshevsky's long-standing illness - catarrh of the stomach. Having been ill for only 2 days, Chernyshevsky, on the night of October 16-17, 1889, died of a cerebral hemorrhage.

His death greatly contributed to the restoration of the right attitude towards him. The press of various trends paid tribute to his vast and amazingly versatile education, his brilliant literary talent and the extraordinary beauty of his moral being. In the recollections of people who saw Chernyshevsky in Astrakhan, his amazing simplicity and deep disgust for everything that even remotely resembled a pose are most emphasized. They tried to talk to him more than once about the suffering he endured, but always to no avail: he claimed that he had not endured any special trials. In the 1890s, the ban on Chernyshevsky's writings was partly lifted. Without the name of the author, as "published by M.N. Chernyshevsky" (youngest son), 4 collections of aesthetic, critical and literary historical articles by Chernyshevsky appeared: "Aesthetics and Poetry" (St. Petersburg, 1893); "Notes on Modern Literature" (St. Petersburg, 1894); "Essays on the Gogol Period of Russian Literature" (St. Petersburg, 1890) and "Critical Articles" (St. Petersburg, 1895). About the first of Chernyshevsky's significant works - "The Aesthetic Relations of Art to Reality" - the opinion is still held that it is the basis and the first manifestation of that "destruction of aesthetics", which reached its climax in the articles of Pisarev, Zaitsev and others. This opinion has no basis. Chernyshevsky's treatise, by no means alone, can be reckoned among the "destruction of aesthetics" because he is always concerned about "true" beauty, which - correctly or not, that's another question - he sees mainly in nature, and not in art. For Chernyshevsky, poetry and art are not nonsense: he only sets them the task of reflecting life, and not "fantastic flights." The dissertation undoubtedly makes a strange impression on the later reader, not because it allegedly seeks to abolish art, but because it asks completely fruitless questions: what is aesthetically higher - art or reality, and where is true beauty found more often - in works of art or wildlife. Here the incomparable is compared: art is something completely original, the main role in it is played by the attitude of the artist to the reproduced. The polemical posing of the question in the dissertation was a reaction against the one-sidedness of the German aesthetics of the 40s, with their dismissive attitude towards reality and with their assertion that the ideal of beauty is abstract. The search for ideological art, penetrating the dissertation, was only a return to the traditions of Belinsky, who already from 1841-1842. negatively treated "art for art's sake" and also considered art one of the "moral activities of man." The best commentary on all aesthetic theories is always their practical application to concrete literary phenomena. What is Chernyshevsky in his critical activity? First of all, an enthusiastic apologist for Lessing. About Lessing's "Laocoön" - this aesthetic code, with which they always tried to beat our "destroyers of aesthetics", - Chernyshevsky says that "since the time of Aristotle, no one has understood the essence of poetry as truly and deeply as Lessing." At the same time, of course, Chernyshevsky is especially fascinated by the combative nature of Lessing's activities, his struggle with the old literary traditions, the sharpness of his polemics and, in general, the ruthlessness with which he cleared the Augean stalls of contemporary German literature.

Extremely important for understanding the literary and aesthetic views of Chernyshevsky and his articles on Pushkin, written in the same year when the dissertation appeared. Chernyshevsky's attitude towards Pushkin is downright enthusiastic. "Pushkin's creations, which created a new Russian literature, formed a new Russian poetry" according to the deep conviction of the critic, "will live forever." "Not being primarily a thinker or a scientist, Pushkin was a man of extraordinary intelligence and an extremely educated person; not only in thirty years, but even today in our society there are few people equal to Pushkin in education. "The artistic genius of Pushkin is so great and beautiful that, although the era of unconditional satisfaction with pure form has passed for us, we still cannot but be carried away by the wondrous, artistic beauty of his creations. He is the true father of our poetry." Pushkin "was not a poet of any particular outlook on life, like Byron, was not even a poet of thought in general, like, for example, Goethe and Schiller. The artistic form of Faust, Wallenstein, or Childe Harold arose in order to express a deep outlook on life; we will not find this in Pushkin's works. For him, artistry is not one shell, but the grain and the shell together.

To characterize Chernyshevsky's attitude to poetry, his short article on Shcherbin (1857) is also very important. If the literary legend about Chernyshevsky as a "destroyer of aesthetics" were anything but true, Shcherbina - this typical representative of "pure beauty", all gone to ancient Hellas and the contemplation of its nature and art - could least of all count on his good disposition. In reality, however, Chernyshevsky, stating that Shcherbina's "ancient manner" is "unsympathetic" to him, nevertheless welcomes the approval met by the poet: "if the poet's fantasy, due to the subjective conditions of development, was overflowing with ancient images, the mouth had to speak from the excess of the heart, and Mr. Shcherbina is right about his talent." In general, "autonomy is the supreme law of art", and "the supreme law of poetry: keep the freedom of your talent, poet." Analyzing Shcherbina's "iambs", in which "the thought is noble, alive, modern", the critic is dissatisfied with them, because in them "the thought is not embodied in a poetic image; it remains a cold maxim, it is outside the realm of poetry. The desire of Rosenheim and Benediktov to join the spirit of the times and sing of "progress" did not arouse in Chernyshevsky, as in Dobrolyubov, not the slightest sympathy.

Chernyshevsky remains a zealot of artistic criteria in his analysis of the works of our novelists and playwrights. For example, he was very strict about Ostrovsky's comedy "Poverty is no vice" (1854), although he generally highly regarded Ostrovsky's "beautiful talent". Recognizing that "works that are false in their main idea are weak even in a purely artistic sense," the critic highlights "the author's disregard for the requirements of art." Among the best critical articles of Chernyshevsky is a small note (1856) on Leo Tolstoy's "Childhood and Adolescence" and "Military Tales". Tolstoy is one of those few writers who immediately received general recognition and a correct assessment; but only one Chernyshevsky noticed in the very first works of Tolstoy an extraordinary "purity of moral feeling." His article on Shchedrin is very characteristic of defining the general physiognomy of Chernyshevsky's critical activity: he deliberately avoids discussing the socio-political issues that the "Provincial Essays" suggest, focuses all his attention on the "purely psychological side of the types represented by Shchedrin", trying to show that by themselves, by their nature, Shchedrin's heroes are by no means moral monsters: they have become morally unattractive people, because they have not seen any examples of true morality in the environment. The well-known article by Chernyshevsky: "A Russian man on rendez-vous", dedicated to Turgenev's "Ase", refers entirely to those articles "about", where almost nothing is said about the work itself, and all attention is focused on the social conclusions associated with the work. The main creator of this kind of journalistic criticism in our literature is Dobrolyubov, in his articles on Ostrovsky, Goncharov and Turgenev; but if we take into account that the mentioned articles of Dobrolyubov date back to 1859 and 1860, and Chernyshevsky's article to 1858, then Chernyshevsky must also be included among

the creators of journalistic criticism. But, as was already noted in the article on Dobrolyubov, journalistic criticism has nothing in common with the requirement of journalistic art falsely attributed to it. Both Chernyshevsky and Dobrolyubov require only one thing from a work of art - the truth, and then they use this truth to draw conclusions of social significance. The article about "Ace" is devoted to clarifying that in the absence of a social life in our country, only such flabby natures as the hero of Turgenev's story can develop. The best illustration of the fact that, in applying the journalistic method of studying their content to literary works, Chernyshevsky does not at all require a tendentious depiction of reality, can serve as one of his last (end of 1861) critical articles of his,

Nikolai Gavrilovich Chernyshevsky is a famous writer, publicist, critic and philosopher. Nikolay Chernyshevsky was born on July 12, 1828 in Saratov in the family of a priest.

In the period 1842-1845, Chernyshevsky studied at the Saratov Seminary, where his father taught. He was predicted to have a brilliant spiritual career, but Chernyshevsky was not particularly pleased with this prospect.

In 1846, Chernyshevsky entered the Philosophical Faculty of St. Petersburg University, where he specialized in Slavic philology. During the period of study at the university, the worldview of the future writer was formed, under the influence of German classical philosophy and French socialism. In 1850 Chernyshevsky tried himself in literature. His first works were "The Tale of Lily and Goethe", "The Tale of Josephine" and others. The first time after graduating from the university, Chernyshevsky was engaged in tutoring in the Second Cadet Corps.

Upon his return to Saratov, from 1851 to 1853 he worked as a senior teacher of literature in a gymnasium. In May 1853 Chernyshevsky returned to Petersburg. Planning to get a master's degree, he was working on a dissertation. In 1854, after retiring, Chernyshevsky began working for the Sovremennik magazine. He led a section devoted to criticism and bibliography. A revolutionary-democratic character appears in the writer's works. Surveillance is established for him, but the detectives did not find anything.

In 1862 Chernyshevsky was arrested. In May 1864, the civil execution of Chernyshevsky took place. He was kept chained to a pole, then sentenced to 14 years of hard labor with a settlement in Siberia. October 29, 1889 Nikolai Chernyshevsky died of a stroke.

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